

The True Witness and Catholic Chronicle.

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All communications should be addressed to the Managing Director "True Witness" P. & F. Co., Limited, P. O. Box 1138.

TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

SATURDAY AUGUST 11, 1900.

Notes of the Week.

CHINA'S MILITARY FORCES.

As was pointed out in these columns a few weeks ago, China is now putting into practice the lessons which European nations have taught them. In a recent summary of the military strength of the Chinese, it is stated that the grand staff of the Russian army in St. Petersburg estimates the total number of Chinese troops, on the strength of information from their military agents in China at 1,752,000.

A PERILOUS POSITION.

As we have frequently stated since the outbreak in China there is very little reliance to be placed in the reports in the daily press.

Washington, Aug. 7.

The following cable dispatch from Minister Conger was received by the State Department: It is dated Tai-Nan, Yamen, August 7.

Still besieged.

Situation more precarious. Chinese Government insisting upon our leaving Peking, which would be certain death.

Rife firing upon us daily.

Imperial troops. Have abundant courage, but little ammunition or provisions. Two progressive Yamen Ministers beheaded.

All connected with Legation of the United States well at the present moment.

Another report says—

The Japanese Consul at Shanghai heard by wire that the Ministers were safe on August 1, but that only twenty-five rounds of ammunition for each man and six days' provisions remained. The fact that the message came by wire may mean that telegraphic communication between Peking and Shanghai has been restored.

THEAT WAR LOAN.

When the subscription lists for the United States of the new British war loan were closed a few days ago, it was found that American investors were prepared to take up the entire issue of bonds.

CHURCH INSURANCE.

The Catholic "Universe" is of opinion: We think that the time is opportune to advocate again the feasibility, the wisdom and the economy of a fire insurance association for the protection of Church property.

ARCHBISHOP BRUCHESI'S ANNIVERSARY.

The eighth instant was the third anniversary of the consecration of His Grace, our beloved Archbishop Bruchesi. At the Cathedral the ceremonies were imposing. His Grace celebrated pontifical High Mass at 8 o'clock. His Excellency Mgr. Falconio, Papal Delegate to Canada, occupied the throne in the sanctuary. His assistants were the Very Rev. Abbe Colin, Sup. of SS., and Very Rev. Canon St. George, P. P., of St. Athanase, diocese of St. Hyacinthe. Gounod's Mass was rendered by the choir. A large concourse of priests and distinguished laymen paid their respects to His Grace during the day.

LORD RUSSELL DEAD.

As we go to press we learn the sad news that Baron Russell of Killowen, Lord Chief Justice of England, expired under the knife of a surgeon whilst undergoing an operation. Lord Russell, as our readers well know, was a practical Catholic. He was a native of Newry, in the North of Ireland, and by his distinguished ability forged his way to the head of the legal profession. He was Lord Chancellor in Gladstone's government and prepared the memorable Home Rule for Ireland Bill. His elevation to the Bench as Chief Justice of England was hailed with universal satisfaction, and his career since that time has fully justified the anticipations of his friends. Lord Russell of Killowen was a genuine Irishman, beloved by all. One of his surviving brothers is a member of the Society of Jesus who has had a distinguished career. His sister is the mother superior of a religious order in England. May his soul rest in peace.

GOING TO CANOSSA.

A couple of weeks ago we made mention of the death and almost unnoticed burial of the once famous Dr. Falk, the author of the infamous May laws of Prussia. Since then we have read a few times, in articles upon the same subject, the well-known words and solemn threat of Bismarck: "We shall not go to Canossa." If we read the history of religious vicissitudes in Germany during the past thirty years aghast, we might conclude that Bismarck having made his boasted threat, actually did, like us that which he gratuitously

declared he never would do, in other words, fifteen years later the "Man of Iron" did "go to Canossa."

In the first place the meaning of the phrase is this: in 1076, Henry IV, Emperor of Germany, in his hour of repentance, went to Canossa and, in the attitude of a suppliant, stood three days in the snow at the door of the Pope's residence, begging forgiveness and peace from Gregory VII.

When the laws named after Dr. Falk came into force, in 1873, the famous Cardinal Ledochowski, then Archbishop of Posen, was fined for threatening to excommunicate a professor, in one of his colleges, whose teachings were adverse to those of the church. He was imprisoned on February 3rd, 1874, and deprived of his archdiocese in April of the same year, by the State. It was only in February, 1876, that he was released. The secular press, referring to the struggle of several years between the Church and the anti-Catholic party in Germany, says:—

"Newspapers were suppressed, theological professors were dismissed, religious services were interdicted, church revenues were impounded, schools were shut, religious weddings were interrupted, as marriages were legal only before civil officers; funerals were stopped. In seven dioceses there were 476 vacant parishes."

Such was the condition of affairs when, in 1876, Pope Pius IX. declined to receive Cardinal Hohenlohe, as German Ambassador at the Vatican Court. When Bismarck heard of this attitude of the Pope he indignantly cried out: "We shall not go to Canossa"—in other words, never shall the Pope find us submitting as did Henry IV. But mark the march of subsequent events!

Two years later, in 1878, Pope Pius IX. died, and Leo XIII. ascended the Papal throne. Soon official communications began to pass between the new Pope and Bismarck. In January, 1879, Dr. Falk resigned. In 1880 his famous laws were partially suspended, and in 1881 Dr. Felix Korun, with the approval of the Prussian Government, was named Bishop of Treves. In 1882 diplomatic relations were renewed between the Vatican and Berlin. As leader of the Clerical or Catholic party, Dr. Windhorst merged in sudden prominence and ended by becoming Minister of Public Worship. In July, 1883, the obnoxious laws were in part suspended. On December 3rd, 1884, certain very offensive clauses were entirely repealed. Midsummer, 1886, witnessed a convention agreed upon by Prussia and the Vatican; and in March, 1887, the whole series of those laws was effaced from the statute books. The Vatican had conquered; the Pope had gained his point; Prussia submitted to the Vatican; and Bismarck had "gone to Canossa."

A MONUMENT TO CAP DES ROSIERS VICTIMS.

The rocky coast of the lower St. Lawrence has been the scene of many disasters. One of the most harrowing was the total wreck of the ship "Carrieks of Whitehaven," which occurred on the 28th of May, 1847. In the middle of the night, during a blinding snow storm the vessel ran on the rock at Cap des Rosiers, near Gaspé, and was dashed to pieces. Those on board were unfortunate Irish immigrants from County Sligo, who had been forced to flee from their famine stricken country, and who were seeking homes in Canada. Out of 187 of these poor people scarcely half a dozen were saved from the wreck. Eighty-seven of the bodies were washed ashore and were buried on the beach by the settlers there. Some time ago, Messrs. J. A. Whelan, Postmaster at the Cape, Henry Bond, Pierre Guerevont and Eugene Costin, gave a painful account of the sad occurrence to the Reverend Father Quinlivan, P.P., of St. Patrick's Church here. They narrated how the survivors had been cared for and one incident worthy of special mention. A good priest on

the mission, Rev. Father Doolan, of Douglstown, arrived at the place on the morning of the calamity. One of the victims he found in a most pitiable condition. His feet were lacerated and bleeding from cuts by the rocks. The good priest taking the shoes from his own feet put them on the poor man, and walking barefooted himself he led him to a place of refuge. A Mrs. Fingleton, now in Montreal, is one of the survivors of that awful night. She remembers the incidents well. When the vessel struck, her cousin was carried by a wave to the shore half dead. Her father and mother were in the ship with her and the other children, her brothers and sisters. They managed to crawl into a sailor's hammock which was hanging from a part of the wreck. In the morning one of the children seeing some boards thought they would bear her up, and she placed her foot upon them when she immediately disappeared beneath the waves with a younger child she held in her arms. The father plunged after them, but only to meet a like fate. The mother and the other children remained in the hammock until late in the day when some sailors who sought the wreck to see what could be saved, found them and brought them ashore. The sad fate of these poor Irish immigrants appealed to the kind heart of Father Quinlivan, and he resolved that the last resting place of these victims should not longer remain without a memorial. Cap des Rosiers is the lowest point on the St. Lawrence where any of the victims of 1847-48 are known to lie. He appealed to some of the parishioners with the result that a beautiful red granite monument has been prepared by Mr. William H. Cunningham, of Bleury street, bearing suitable inscriptions commemorating the sad event. The monument is artistic, and owing to the generosity of Mr. Cunningham has cost not one cent beyond the price of materials and workmanship. It is now complete, and will be taken in charge by Hon. Mr. Justice Curran, who will proceed to the Lower St. Lawrence on the S.S. Atlantic on Tuesday next. The Judge will see to the proper erection of the monument, and that means be taken for its preservation. It is gratifying to find that the victims of more than half a century ago are not forgotten. Irish patriotism is not dead.

THE CHURCH AND THE CRITICS.

In the "New World" for June is an article on "Preaching," in which we find the following false sentiment conveyed in language that savors of the deepest prejudice. In praising Mgr. Dupanloup's works, the writer says, that he was "one of a noble little band of French Catholics who might have done much for the Church, but their work was killed by the Vatican Council." Without seeking in any way to detract from the merit and glory that hang round the names of Dupanloup and others, we would remind the author of that article that the Council of the Church is ever superior to individual members of the great Catholic body. That Mgr. Dupanloup performed prodigies in the educational domain it would be unfair and untrue to deny; but the great and eloquent priest let drop at times words and phrases that gave rise to untimely disputes. That "little band of Catholics," principally prelates, to which reference is made, would have rendered still greater services to church and people had its members never sought to go beyond the exact limits wisely traced out by the Councils of the Church. The great, the ponderous, the unchangeable Church is like unto a vast piece of mechanism, admirably constructed in all its details, very difficult to set in motion, and just as difficult, if not more so, to stop. At times there are men who, in their zeal, or their folly, seek to check or to advance the grand, sweeping action of the Church, but they all drop out, or are crushed beneath that tremendous roller. It is absolutely useless to run ahead of the Councils of the Church; they are too carefully timed to meet all the needs and requirements of the age that any change, were it possible to be effected, in her steady but irresistible movement would prove detrimental to all who claim the privileges of Catholicity.

This question of the labors of a certain category of Catholics—many of them members of the ecclesiastical body—is one that has long since become a favorite theme for all opponents of Catholicity; yet they fail to see things in the proper light—they would gladly check, or advance the action of the Church, like the author's just quoted, but they learn by experience that they might just as well try to regulate and alter the tides on the Atlantic. These people argue from the special to the general; they take exception for the sake; they seek to injure the Church by means of her own champions; they

THE REAL PROBLEM.

The evidence of the need of systematic Catholic provision for those who have become emancipated from school discipline is overwhelming. Out of 85,000 Catholic young people leaving Catholic schools, fully 27,000 live in neglect of religious observances. And so we count our losses not by hundreds, but by thousands! We have ample provision for the education of our children; but we have practically no provision for continuing their training afterward. — Cardinal Vaughan.

MODERN IDEALS.

Maurice Francis Egan says: "Marriage is becoming unfashionable among well-to-do Catholics in the United States. Why? The times demand more money, better appointments. What were luxuries in our grandmother's day are necessities at the present. The semi-Young Catholic bachelor is a permanent institution. And the charming girl of the same creed remains charming and — a girl, until she is eighty and then reluctantly admits that she is an old maid."

TENNYSON'S MOODS.

Rev. L. O'Donovan, S.T.L., in an article contributed to Donahoe's Magazine, says:— That Tennyson was not a Catholic is clear to one who has glanced over so superficially through this master poet's works; for instance when, in an agnostic mood in "In Memoriam," he says: "Thou wilt not leave us in the dust; Thou madest man, he knows not why; He thinks he was not made to die; And thou hast made him; thou art just."

AN ECHO.

Mr. P. O'Neill Larkin writes — The late Public convention was a notable one in many ways. It was large, powerfully representative of the Nationalist masses; it was enthusiastic, and it included one of the factions at least that has waged such bitter war against majority rule for the past ten years.

FIGHT FIRE ON SHIPS.

Mrs. Alex. Sullivan, in an article on "The Hoboken Catastrophe," contributed to the "Catholic World Magazine," says:— Extraordinary progress has marked naval architecture in a quarter century. The water-tight compartment assures safety against sea attacks that formerly would have been tragedies. The fireproof compartment must be devised next, and it must be essential alike to ship and to wharf.

MONTREAL ADVISOR COUNCIL, C.M.B.A.

It will be seen by our ad. column that this Council, composed of three delegates from each of the city branches, affiliated with the great American C.M.B.A., is to give a Family excursion down the river, on Thursday, 16th inst., the object being to raise funds to aid brothers in time of distress, etc. Surely this good and charitable work deserves support of all classes, C.M.B.A. people in particular.

The Reserve Fund of this American Association is now over \$600,000, and accumulating rapidly. Just think \$100,000 a month paid out to widows and orphans.

Prudent men should join this Order at once, and secure \$500, \$1,000, or \$2,000, as the case may be, for their families at a time when most needed.

Over nine and one-quarter millions of dollars have been distributed by this united body to widows and orphans of deceased members during the past 24 years. This has prevented

many families from seeking charity of their clergy and friends, and giving their children over to their care, or worse still, to strangers. We ask is this not a charitable organization? The Quebec Grand Council will hold their triennial Convention at Farnham, Que., on the 28th inst., F. C. L.

MIXED MARRIAGES.

The story of the unhappy homes in this country as a result of mixed marriages, if written, would furnish many a sad chapter. An exchange thus refers to a recent case: A convent girl who has had the misfortune to marry a non-Catholic, writes to say that her husband will not allow her to have their child baptized, and asks: Has she any remedy at law. We fear she has none, and will have to bear in silence and suffering the consequences of her marriage with a man not of her faith. Her case should serve as a warning to every Catholic young woman who is "keeping company" with a non-Catholic. Mixed marriages are never more than tolerable, and in many cases they are abominable. The wisdom of the Church, if not in absolutely forbidding, yet in discouraging and restricting as much as possible, marriages between Catholics and non-Catholics has been impugned as impolitic, if not illiberal. The Church needs no justification for the wisdom of her ways, but perhaps it may be well to note some of the dangers arising from mixed marriages. Besides the religious indifference which such marriages are apt to engender, domestic happiness is often shipwrecked. A house divided against itself, as we have the highest authority for believing, is sure to fall.

CATHOLIC SCHOOLS.

Rev. P. B. McDevitt, superintendent of the Catholic schools of Philadelphia, in a recent address, said:— Summarizing the statistics for the United States, I may say we have nearly 1,000,000 receiving a distinctly Catholic parochial school education. The schools are to be found throughout the entire length and breadth of our land; in many cases they are absolutely free as to books and tuition; in others there is a nominal charge for books only, and in others again a charge for books and tuition. Our teachers are generally men or women of religious orders who, dominated by the conviction that God calls them to that special work, consecrate their property, talent and lives to the education of youth, with no thought of any future turning therefrom, save as declining age or loss of health shall remove them from the field of active labor.

THE WASTE OF TIME.

It is proposed by one of the trade journals that business correspondence be relieved of a burden, time saved and expense reduced by dropping the unnecessary formulas of address and signature. The "Dear Sir" with which a commercial letter opens and the "Yours very truly" with which it closes, are held, in their universal use, to represent a waste of energy in various directions which in the aggregate amounts to an enormous sum total.

Estimating the annual letter mail of the world at 8,000,000,000, and learning by experiment that one hour's time is required for a typewriter to imprint these formal phrases on 500 letters, the calculation proceeds straight to the conclusion that 6,700 typewriting years are annually consumed in inditing these useless words. Allowing the weekly salary of ten dollars to each typewriter, it then follows that the money cost is \$3,350,000 a year.

These figures are stupendous, but they are manifestly inadequate. They are based upon the commercial forms in use in this country. The Latin nations have far more elaborate formulas, as our Cuban visitors could tell us. The pincetious Spanish banker sets forth not only the name and full titles of his correspondent at the head of his letter, but addresses him as "Muy Senor mio y apreciado amigo," and at the end, after the formula of thanks, signs himself with a series of abbreviations which interpreted read that the writer is "your most affectionate and devoted friend and faithful servant, who kisses your hands."

All this is to-day commercial etiquette among other peoples, as the forms which our grandfathers used and which now seemed stilted and antiquated were simple courtesy in those days. And is it worth the saving to abolish even the remnant of verbal consideration which the strenuous business life of this day prescribes? Is the time and the expense which we devote to fostering the amenities of life and keeping up its agreeable appearances entirely wasted?—Boston Post.

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of the late Wednesday about let for parents charitable \$200 to for food \$200 to for the faith; Lachin; of his ser ate of the and the parish ch are left to of Lachin; vne own chapel of

REV. FA our esteem Andrew C. curate for look after the English parish. The Father C. new sphere

LATE M painful ta an old an St. Charle member of which said "The decaat a respecte eration at O'Brien, rising gene tion of the py disposi duties of and domest her hosts

The fune Mrs. C. Robert C. James C. contractor Thursday was a me Church, w of religio eighty-five the chang during a years in tr. To Mr. eality an course wit put in evi offers its l

DEATH a member Notre Dam and high Catholics ed to her e of Sister S (nee Ther) was assoc girls in St than five by her ze concerned male you it could v served God

The fune Mother H street, at St. Antho Father O' and a nun present. T Harrison, Montreal; ly, Dr. De McMahon.

WAR The Lon New York cabled the war in the With all in Eastern times than the Boer v Roberts to division at end is not on the sub mons yest tionally des close of the fic has re Lord Roba rismith ha MacDonald's communication with Nat State. And commander Frederick T ed military